THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. IV.] **APRIL, 1829.** [No. 2.

Revivals of Religion.

Hitherto we have not said any thing directly, upon Revivals of Religion, believing that our accounts of the various successful operations of religious societies to extend the Redeemer's Kingdom, and to turn sinners from darkness to light, afforded ample proof that in general, the aspect of the Church is at this time much more favourable, than it has been during some preceding years. In our own church, there is beyond controversy, a *reviving spirit*, for the zeal and activity of our Fathers', had abated considerably among us. Our people were in some districts straying about, wholly neglecting the ordinances of God, and departing from the faith, once delivered to them. This lamentable state was in part produced, and certainly sustained for a time, by the rapid ascendency which the English language obtained over the German, in which the public worship had been chiefly conducted.

How different the affairs of our Lutheran Zion now are, the pages of the Intelligencer have shewn. The church is not only constantly improved by an accession of members, but old and new members are every where found *on the increase*, who *walk not after the flesh but after the spirit*, and evince the fact not by mere professions, but by their works and deportment. And this is effected by the blessing of God, which has been imparted very particularly to the preached Gospel. Many other denominations, appear to be cheered by similar and in some instances, probably, by greater evidences, that Jesus who is God Jehovah, is at this time imparting great blessings to his Church, or, that he is now giving life to the seeds which have been sown for years, by his faithful servants.

To accelerate the improvement of the Church, various means are used. Some of these appear to be efficacious, and the public are informed of a Revival of Religion. Those who themselves have been turned from darkness to light, and from the power of Satan unto God, by the preached Gospel and the reading of the Bible, do not all comprehend the legality of all the modern means now used, and hence have silently observed passing events, and in many instances discovered, that Revivals of Religion are not the incontrovertible evidences of that conversion, which brings the heart to God. Hence, a great difference of opinion exists upon the subject among holy and pious men. As it is a subject of great importance, we rejoice that a correspondent informs us, that he will furnish us with a fair examination of it. We commence with his first piece, and to bring the subject fairly before our readers, we will add, the ideas expressed in the Gospel Messenger, published under the patronage of the Society, for promoting Christian Knowledge and Piety, and edited by the Rev. John C. Rudd, D. D.

Thoughts on Revivals of Religion.

No. 1.

The subject of revivals has become unusually interesting in our day. It has not only been much considered and weighed, but it has elicited much diversity of opinion. There are in the Christian Community, many, who consider them the glory of the Church, and as the tokens of the approbation of the ascended Saviour, with which in an extraordinary degree, he favours his Zion now. Others do not regard them in this favorable light; they view them as suspicious at least, and often dangerous; as no evidence of the presence of the Holy Ghost—or the diffusion of real religion. With such the terms are associated with enthusiasm and hypocrisy; with extravagant excitement of animal feeling, and contemptible displays of pretended sanctity. If revivals were not encumbered with difficulties; if the case were a plain one so that hostility to Christianity was evidently displayed in condemning them, it would be considered superfluous to take up the subject. It is not so. They may be misunderstood by very conscientious Christians, and by such they are certainly sometimes undervalued. In undertaking to advocate them, it will be our aim to be candid; to support what is true—to separate, if we can, the precious from the vile, to shew that there is that which is good, though it may be mingled with evil, and that if in some instances, the evil predominates over the good—an objection lies not against the

thing, but against the process by which it has been produced. Further—the desirableness of such a state of things, as is denominated revival, will be shewn, and an attempt will be made to exhibit, what is to be done on our part to produce it. It is conceded that the phrase revival of religion which is now so generally employed and understood is not the most happy. It certainly is not applicable to that which is the prominent matter in the most important religious works. The awakening and converting of impenitent sinners, cannot strictly be called a revival of religion, because, that could not be revived which never existed. When it is considered, however, that at the time of the existence of such a state of things, Christians who have been cold or lukewarm, unfaithful and conformed to the world, are stimulated to greater zeal and devotedness, and to the warmth of their first espousals, it is to them plainly a revival, for they commence again to live. As the progress of religion, amongst ungodly men, is ordinarily preceded by an increase of the piety of ministers and of the church—the terms revival of religion, though they do not express every thing that they are intended to designate, are not so inappropriate. By a revival of religion, we mean an augmentation of piety in those that have been pious, and the production of it in those that have not. If in a Christian Church, one disciple be aroused to more spirituality and zeal, and one child of the wicked one become a believer in Jesus, a revival has taken place—a small one it is admitted; but the essence of the thing has been produced. Multiply the numbers and you have what is more generally considered as a religious revival.

The settlement of this question we consider necessary, because, many of the opponents of revivals do not appear to understand what is meant by them. They have something in their minds, a creature of their own fancy, and against this which has no advocacy with them whom they oppose, they wage an exterminating war.

A revival with us is plainly this—bad men become good, good men become better. Whenever the wicked forsake their ways and the unrighteous their thoughts, and turn unto the Lord—whenever the prodigal returns to the habitation of his Heavenly Father, a revival has taken place. The work is more complete when many such wanderers return, particularly, if at the same time, others who have received Christ as their Master, commence to walk more worthy of the vocation wherewith they were called. That such revivals can take place, that they have occurred frequently, can be established by the most indisputable evidence. We reserve for another number the prosecution of this subject.

NEANDER.

CP 12

Revivals of Religion.

On this as on all other subjects, it is not wonderful that there should be diversity of opinion. The best method to be pursued for inducing men to pay an increased attention to the momentous interests which await them in the world to come, will be a matter of question with those who feel the magnitude and the sanctity of the Christian Faith. While we have, as we sincerely believe, a fervent desire for the revival and extension of pure and undefiled religion, we have not believed that the favourite measures of many for producing excitements are the most permanently useful, and the observation of every day confirms us in the opinion that we have not reasoned upon erroneous grounds. That there is good done often by these periodical excitements we have never doubted, but that they are objectionable we do most solemnly believe. And why should the declaration of this opinion subject us to a severe censure any more than the avowal of our belief of any other point connected with Theology? Because we believe in the necessity of faith in Christ, as the great atoning sacrifice for sin, and in the indispensable importance of a renewal of the heart by divine grace, should we be censured by those who do not hold to these doctrines? We know that it has been deemed even dangerous, to venture upon the business of doubting the expediency of adopting the methods of reviving religion which are highly popular with many people; still we may be allowed to express our fears, that the present popular arts for producing revivals of religion will be found to fall very far short of the permanent good effects which they promise. The following is taken from the Editorial department of the Baptist Register published at Utica.

"REVIVALS.—Much is said about revivals at the present day, and, blessed be God! something is doing too, among the people, here and there, by the Holy Spirit, as we are weekly called to record. But we fear there is a great deal of talk and outside zeal, where there is little that Heaven approves. To talk to others about a revival, and urge praying for a revival, with hearts as cold as stones, and with a deportment in the world, marked by carnality, and folly, and tricks, and chicanery, and circumvention, and slippery equivocation, and an insensibility to the wants and distresses of our fellow creatures, is mere mockery. Let us examine our own hearts and our own lives, before we prate too loudly about a revival. A man appears very awkward, who affects to be fashionable, with a coat out at the elbows, and shoes out at the toes."

Are we not justified in our opinions when we find the warm friends of the Revival system, expressing their fears that in this system "there is a great deal of talk and outside zeal where there is little that Heaven approves?" Is it true, as they state, that there is with those who are busy in forwarding revivals, much of "carnality, and folly, and tricks, and chicanery, and circumvention, and slippery equivocation, and an insensibility to the wants and distresses of our fellow-creatures." What a fearful exhibition is there given of the religious character, of those who are employed to promote the religion of our Divine Master! We hope for the honor of our common faith, that this may be put down with those many extravagancies which are produced by an over-heated zeal. Evangelical holiness will then be most effectually advanced when every friend to piety and every believer of the Gospel, shall make it his own deliberate, his daily and unostentatious aim to adorn his profession, by a careful attention, not only to the exercises of the Sanctuary, the use of all the means of Grace, and the observance of private meditation and prayer, but to all the particulars of public and social duty. This would repair, to use the rather quaint language above quoted, the holes in the "elbows of the coat," and in the "toes of the shoes."—[*Gospel Messen,*

John Francis La Harpe.

(*Continued from 14th page of our last.*)

The Editor of his posthumous works, Mr Petilot, makes these pertinent observations in reference to this subject. "The enemies of La Harpe," says he "were obliged to admit that the talents subsequent to his conversion had gained new strength, even at an age when the powers of the mind are more likely to retrograde than advance, now, it is certainly against the nature of things, that hypocrisy should ever improve the talents or taste of an author. In La Harpe, has been furnished, an additional proof of the justness of Lord Bacon's remark, that a superficial acquaintance with philosophy, has a tendency to lead from religion, but a real well-founded knowledge leads back to her." He was however, soon persecuted by the enemies of truth in every way they could devise, and experienced that "all that would live godly in Christ Jesus shall suffer persecution," 2 Tim, 3, 12. but he was undaunted and had the fortitude to expose and refute every thing he had written against religion, thereby showing the futility and criminality of his former principles.

The troubles and misfortunes in which the recollection had whelmed his native country, awakened his deepest concern, and he endeavoured by his writings, and other political means, to arrest the demon of discord, and restore tranquility; but soon found that all his exertions would be in vain, unless he struck at the root of the soil, unless he could in the first place expose in its true nakedness, and exterminate that spirit of infidelity which still vaunted itself under the name of philosophy.—On which account he commenced in the Lyceum, a course of lectures on the philosophy of the Eighteenth century. The commencing of these, which unfortunately are all we have, show clearly his astonishing judgement and skill in stripping a splendid sophistry of its glittering tinsel, and, give reason to believe that had he continued these lectures, his principal blows would have been directed against Voltaire and Rousseau.

But new troubles broke in upon him, and to avoid losing his life in the pestiferous swamps of sinamary, he was compelled to accept an asylum of safety which friendship offered him. Here however, he did not waste his time in complaints against his enemies, but on the contrary, offered up many a fervent prayer in their behalf, enjoying in himself a rich portion of peace and spiritual comfort. On his subsequent return to Paris, he was attacked by a mortal sickness, during which his resignation was truly christian and worthy of a man born of the spirit. The evening preceding his death, his friend M De Fontanes* was with him, and went to his bed side just as prayers were read for the sick, turning round, the dying man extended his emaciated hand, and said "O my friend how I thank God that he has preserved my spirit free and unclouded, and enabled me to feel how beautiful and comforting this is." On the following day he yielded his spirit to him that gave it. In his will, he desired M De Fontanes, M De Chateaubriand, and several other friends, to remember the attachment that had so long been cherished amongst them, and concluded with these words, "O that the divine doctrines of the Gospel were universally acknowledged and adopted as the only true guide to salvation." In a codicil he once more declared his principles of faith, renounced every thing contained in his writings that was contrary to these principles, begged those whom he had ever offended to forgive and sincerely forgave those who had injured him. His mortal remains were attended to the grave by the most distinguished literati of France, and M De Fontanes in behalf of the institude, delivered an obituary Address, in which he lamented that this great writer should have died just at a time, when owing to the extraordinary events, and the new field in

* Subsequently under Napoleon Provost of the University, and since a peer of France.

which he had been engaged, his talents were so much improved and his usefulness so much extended.

After this short sketch of La Harpe's life, conversion and end, it may not be improper to add here the following fragment, written by him, after that important change which caused him to direct his eyes from this to a better world.

* * * * * A man was so unfortunate as to neglect during forty years of his life, the laws of a God whose existence he acknowledged, and to deride the sacred doctrines which that God himself delivered to man. But by a miracle of mercy this God moves him instantly through the instrumentality of his word, the reading of which he had so long neglected, his spirit is illuminated and his heart engaged. The veil drops, and feeling as a christian, he is constrained to acknowledge that his whole life even in the sight of man, has been one continued scene of criminal aberration. He directs his eyes to Heaven, and compares his hardness of heart with the goodness of God that delivered him from it, and promises him still to be gracious, provided he rely on God's mercy alone, and serve him with sincerity. His reason however stumbles, he cannot conceive how he should be forgiven, who feels himself so unworthy of forgiveness. When he reflects on the justice of God, he almost despairs of his mercy, but the Gospel informs him, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3, 16. and then he can comprehend the inexpressible mystery, which, although his blind proud reason rejected, now penetrates the inmost recesses of his humble and contrite heart. He believes, because he loves; he believes, because he is grateful; he believes, because he feels the goodness of his Creator, which abounds most when the creature is sunk into the deepest misery. O my God, all thy mysteries are mysteries of love, and for that reason divine. Man would not have acted thus, it is too exalted for him; God alone could say it, for he alone could accomplish it. Ingratitude is the source of man's unbelief, and he is ungrateful because he is blind. O thou my God, who so loved the world, open thou the eyes of the blind and quicken the ungrateful.

A consideration of the marvellous manner in which God guided La Harpe, affords matter of consolation. Nothing so much afflicts the believer, who possesses the peace of Christ, as to see so many of his fellow-mortals devoid of that peace, and consequently of true happiness, whose hearts are full of prejudice and enmity against divine revelation. But such examples as that of La Harpe serve to quiet his fears and comfort him. La Harpe had more prejudices than any other; his road was a

dark one; he was further from God than any of them, yet he was brought to bow the knee to him on whom he would not believe, and constrained to exclaim "my Lord and my God," John 20, 28. Therefore, let no one despair, neither of another nor of himself. All, all may experience grace; not forgetting the words of our Christian hero. "It will be said who has transgressed more than he? and yet, God took compassion on him, whom therefore should he not compassionate"?* Nor the words, of the Apostle, who was before a blasphemer, and a persecutor and injurious; "But I obtained mercy, ——————— that in me first, Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe in him to life everlasting! Thes. 1, 13, 16. O that many who are in doubt and unbelief, might, like La Harpe, apply themselves to reading the word of God with humility, and sincerity of heart and like him, be thereby enlightened and converted.

A LAYMAN.

Series of Letters, by the Rev. B. Kurtz.

NO. 8.

Hamburg, June 19, 1826.

DEAR BROTHER SCHAEFFER:—

Protected by the Providence of a wise and merciful God, and delivered once more, from the threatening billows of a raging and tempestuous ocean, I have at length reached the continent of Europe, and been permitted to set my feet on German soil.—Having spent nearly two months in London—the queen of cities and grand emporium of the world, during which time, as you will recollect, some trying perplexities befel me, whereby however, my confidence in God, was in the issue as powerfully confirmed as it had been in the onset severely tested; I embarked in the British ship, Thetis, Capt. Rutherford, for this city, and arrived here in safety the day before yesterday.

The cabin accommodations on board an English merchantman, are, no better than those afforded by a similar vessel of our own country, and perhaps not even as good; for however the British may, in many respects, transcend all the rest of the world, I have no hesitation in saying, that in relation to the building and management of ships, they are in our rear. Our merchant-vessels are usually more elegant, more judiciously planned, and the cabin presents more comfort; and above

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* Words of La Harpe.

all, we can outsail them. I had therefore not progressed far in the Thetis, before I cordially regretted that I had not taken my passage in the Steam-boat plying between London and Hamburg. But travelling for the benefit of our Seminary, and anxious to economise in behalf of that institution whenever an opportunity offers, I considered it my duty to deny myself the comforts and pleasures of a Steam-boat passage, when I had ascertained that a saving of five guineas (25 dollars) could be effected by it. But when a man resolves to make a voyage in an ordinary trading vessel, I would advise him by all means to take with him an exhaustless stock of patience, to prepare for discomforts, uncleanliness, vexations, nauseous sickness or *squeamishness* as it is termed, &c. &c. to set out with a determination not to lose his temper or get out of humor at any thing that may transpire. A nervous, punctilious, fastidious and fretful person, is a miserable subject for a trip on the Atlantic.

My voyage across the German Ocean was tedious and unpleasant, lasting 12 days,—within 8 days as long as that from New-York to Liverpool! During the first two days we were completely becalmed, afterwards the capricious wind was provokingly adverse, and towards the close, a tremendous gale blew up, so that we actually entered the Elbe in a violent storm, and were wafted or rather vehemently driven up the river in spite of opposing billows, at the comfortable rate of 9 or 10 knots per hour. At the commencement of the voyage I occasionally amused myself with fishing; and strange to tell, literally realized even in the North Sea, the truth of one of Dr Franklin's sage apothegms, viz. "that a silver hook is the best to catch fish with;" for after toiling for some time in vain, the Captain suggested, that if I would punch a hole through a piece of silver, say an English shilling, and then fasten a strong line to it, I should probably "get a bite:" I immediately adopted his plan, and the silver, twinkling through the water, invited the unwary fish, and almost every draw-up, brought me one of the finny tribe.

In passing up the Elbe we had Hanover, belonging to the King of England, on our right, and Holstein, one of his Danish Majesty's German provinces, on our left. Both these countries along the river are low and flat, and seem to invite the Elbe to forsake its accustomed channel and overflow its nether borders. The adjacent country at this moment, bears marks of a recent inundation, which, I was told, had filled the neighborhood with consternation, and spread death and destruction as far as its influence extended. Still however, both sides pre-

sented a cheering aspect, and were beautifully variegated with houses, country-seats and pleasant-looking villages; and in every one of these villages, a spire is seen penetrating the clouds; indicating that each is furnished with a public place of worship, and that in this respect the people are highly favored. Upon making some inquiries relative to those churches, the Pilot, who had come on board a short time before, remarked: "They are nearly all *old* Roman Catholic chapels—the people in this country dont build churches any more—they were formerly religious, but now they have so many high schools, and they are so learned, that they like to live best without religion." By the by, these pilots are a singular class of beings: rough and menacing in their exterior, like the element they live on, they venture out even in the most stormy weather, cruise in their little barks fearless of danger, in search of vessels to pilot into port. But though reserved and even repulsive in a calm, and boisterous and utterly regardless of all etiquette in a storm, they never fail to prove the most welcome visiters that come on shipboard. Their appearance is always an evidence, that *land*, a word, which after a voyage is so delightful to the ear, cannot be far distant, and taking command of the ship, she is safely guided into port, amid the shoals and rocks which the weary and less experienced Captain, could not so well guard against.

It is impossible to describe the emotions that thrilled through my soul at my arrival at Hamburg. Though the distance from London is but small, and the intercourse between these cities so very great; yet the general appearance of things—the costume, particularly of the lower orders, the manners of the people, the way in which labour and business in general is performed, and almost every thing else, is so totally different from England, and our own country; that astonishment took hold on my mind, and held it captive, until "tired nature's sweet restorer," came to my relief, and by closing up the avenues to the "inner man," and wrapping my reflections in oblivion, furnished to me a respite from an intensity of feeling, no less exhausting in its tendency than it was absorbing in its nature.

The next morning, a new train of ideas suggested itself. Looking out of the window from the third story of a spacious hotel, and perceiving the people walking to and fro in the beautiful street called "Jungfern-Steig," which on one side is lined by a splendid row of superb dwellings, and on the other, faces the river Alster; & above all, hearing them male and female, children and parents conversing with so much volubility and fluency; in the well-known, energetic, and infinitely flexible language of my forefathers, I imperceptibly indulged in a revery, from which I did not awake, until aroused by a servant, who came to inquire

whether I was ready for coffee. Here, thought I is the land of my ancestors—here at this very city my grandfather, educated at the far-famed University of Halle, under the immediate eye of the immortal Franke—embarked nearly one hundred years ago, as a Missionary for the wilds of the western Hemisphere. Here also, is the land of Frederick, at once the pride and the reproach of Prussia; of Napoleon, alike the boast and humiliation of France—of Luther and Melanchton, each in himself an host, and yet necessarily united in order to constitute a whole, and accomplish the stupendous designs of Jehovah. Here, in Germania's principalities lived and flourished, a Gellert and a Klopstock, a Hoffman and a Stahl, a Mosheim and a Michaelis, a Spener and an Arndt, a Kepler and a Herschel, a Schiller and a Goethe, a Kneller, a Handel and a Pleyel—a Reinhard & a Heerder, a Less and a Lessing—and countless others to whom every department in the whole Cyclopoedia of art and of science is indebted for greater improvement and accession of light than have characterised any other country in the world! But it is time to restrain my feelings, and to turn to a subject of more general interest.

Hamburg is one of the four remaining free Hansa, or Hanseatic cities of the ancient league. Subject to neither King, Prince nor Nobility; it contains only *citizens*, *inhabitants* and *servants*. It is not lawful for any citizen to have himself ennobled, and every stranger who wishes to become a citizen, must renounce all pretence to and all claim on nobility. The particle *von*, synonymous with the Holland *van*, and French *de*, so very important in the interior as the sign of nobility, is of no more account here than it is in the United States. The merchant however claims the first rank, because of his wealth, the learned professions the next; these are succeeded by the more respectable & rich class of mechanics and shopkeepers, and the scale of gradation closes with day-labourers, and wheel-barrow-men, who assume as much importance and speak with as much freedom as the same order of men do in our own country. The famous *Basedow* once gave a small sum of money to one of them, who receiving the gift, gratefully asked his benefactor what was his name? "I am the great Basedow!" O Heer! (replyed the wheel-barrow-man, in the low German dialect,) so groot is he doch nick, wi heft hier groetere Kerls, ashe!". that is—*O Sir, you are not so great for all, we have greater fellows here (in Hamburg) than you are!* Before I however proceed any further in my description of this city, I must notice it in particular, as a *Hansa-town*; and as many are altogether unacquainted with the *Hanseatic-League*, a brief sketch of its history, I should suppose, cannot fail to prove interesting.

Towards the middle of the 13th century, both sea and land were over-

run with robbers. The trade of Germany of course was subject to many inconveniences, and losses, especially after the merchants were no longer permitted by the Princes to protect it with an armed force. Hamburg and Lubeck had a formidable enemy in *Waldemar*, King of Denmark.—This circumstance and a wish to restore a safe navigation on the Elbe, and uninterrupted trade on the public highways, gave rise to a compact between those cities in the year 1241, by which they entered into a neutral obligation to defend themselves against any assault of their enemies.—Six years afterwards the city of Braunschweig, (Brunswick) joined this compact, which on account of its being a place of deposit for the former cities, formed a valuable acquisition to the league. From time to time, other cities and towns attached themselves to the confederation, until the number amounted to near 100. This league was called the *Hansa*, the true signification of the term is—"a compact formed for mutual assistance." In the year 1260, the first convention of the *Hansa*, was held in Lubeck, which at that time was the principal city of the whole confederation; and not long after four extensive commercial establishments were founded in foreign countries, one of them in London. In the 14th century the league had increased in wealth and power to such an extent as to give it an alarming political importance. The design was now publicly and distinctly professed and declared to be "The "defence of commerce and trade, both at home and abroad, the monop-"oly of the traffic of the whole world, and the maintenance and enlarge-"ment of the privileges already guaranteed by Kings and Princes."—The *Hansa* supported and controled an army, and a navy, and in process of time, even Sovereigns were dependant upon it. The internal trade between themselves was extensive and a source of immense profit, and there was not a place in Europe of any importance in a commercial point of view, which was not made tributary to it, and thus by its immense power and wealth, it was enabled to wield unlimited control over land and sea. *Erich* and *Hakon*, Kings of Norway, were subdued—King *Magnus* of Sweden was deposed, and Duke *Albrecht* of Mechlenburg was exalted upon a throne by the Hansa. Anno Dom. 1428, it equipped and sent out a fleet of 248 vessels against Copenhagen. England, Denmark, and Flanders recognised its authority, entered into treaties with it. But as *nulla potentia est longa*, so the power of the mighty League, having reached its zenith, began to decline. Peace having been restored on land; the Princes having learnt to appreciate the advantages of commerce and trade, and commenced building navies of their own; the inland cities attached to the League, having discovered that those lying along the sea coast, enjoyed superior advantages; the seaport cities no longer able to command the commerce on the Baltic, and many

of the towns in the interior having been subjected to the neighbouring Sovereigns; and above all, the new world being discovered, the Hansa began to totter, and its decline was as rapid as its rise. In the year 1630, the last Hansa Diet was held at Lubeck, and the only remaining cities, that were willing to continue and renew the compact, were Hamburg, Lubeck and Bremen. Anno Dom. 1810, they were subdued by Napoleon, and incorporated in the French Empire, and having been since emancipated, their existence as Hanseatic cities continues. Frankfort on the maine, is also enumerated among the Hansa towns.

Hamburg is a large, bustling city, beautifully situated, on the north side of the Elbe, and extending about three miles down the river, to the point where the navigation of the river is swallowed up in that of the sea. In respect of wealth and commerce, it must be ranked among the first cities in the world; like a bee-hive or an ant-hillock, it compresses the greatest possible industry within the narrowest conceivable limits. Even Berlin and Vienna scarcely present as much hurry and commotion, and while Leipzig & Frankfort on the maine, have their *annual* fairs, (Messen) it may be said that Hamburg has its *daily* fair.— Within a circumference of a few miles, it embraces 130,000 inhabitants of whom from 6 to 7000 are Jews. Its jurisdiction extends over six square (English) miles, and whilst its revenue amounts to the respectable sum of 3,800,000 marks Banco, a public debt of 80 millions incumbers its finances.

No stranger, I presume would be willing to hazard his reputation by reporting Hamburg as a *handsome* city; to me it appeared to be the very reverse. The *Alster* and *Bille*, flowing into the Elbe at the city, constitute it a peninsula. The streets, with the exception of Ladies-walk, New-wall, Admiralty, and Stoneway, are narrow, crooked, dark and filthy, very much like most of the other old Gothic towns of the continent. There are no sidewalks nor causeways, for foot-passengers, and being roughly paved with round stones; walking is painful and fatiguing, and in addition to all this, a person is continually in danger of coming in contact with wagons and carriages, and above all, with a peculiar kind of wheelbarrows which abound in the neighbourhood of the wharves, and are used for conveying baggage and articles of trade. I was often astonished at the immense burden which a single man was able to wheel on this large clumsy vehicle. The climate is cold & damp, the air highly charged with coal, and turf smoke, and in every part, the olfactory nerves are continually distressed by the most disagreeable odour. In allusion to the weather, an Englishman once observed to me, "Though there is neither king nor palace in Hamburg, as in London, yet Æolus holds his court here, and dense vapors and eternal fogs hover around his

throne;" nearly two days out of three are cloudy and rainy. One of the streets is called *Poor Sinners-street*, another, *Devils-ditch*; but these are fine parts of the town compared to *Rose-street*, and *Lilly-street*, the former being one of the filthiest and most unsavory places in the city, and the latter remarkable because of the vermin that animate it in the summer season. At dusk the gates of Hamburg are all closed, afterwards every passenger in the city must pay entrance money until 12 o'clock, when the gates are barred, and no one is allowed to pass through on any terms until day-light.

Hamburg is remarkable for its hospitality, and a respectable stranger will receive as many invitations to dinner and supper as he will feel disposed to accept. Banquet succeeds banquet, and one card of bidding and of ceremony presses close upon another, for weeks in advance. In rich families, they repair to the dining table at 5 o'clock, and only the ignorant and the poor are so unfashionable and vulgar as to make the time appointed by nature, (12 o'clock) the dinner hour; nor has any city more luxurious materials to feast upon than the Hamburgians. The Elbe furnishes salmon; the North Sea, oysters and lobsters; the Baltic, haddock; Holstein, beef; Lunenburg, game; Westphalia, hams,—their ships supply them with caviare from Russia; turtles from West India; delicious fruits from the South; and wines from Portugal and France. Where is the epicure that would not be satisfied with the Hamburg market? verily there is *intemperance* in eating as well as drinking, the former, one of the besetting sins of Hamburg, is perhaps not less beastly and destructive to mind and body than the latter.

The principal public buildings of this city, are—St. Michael's and St. Catharine's Churches, the Senate house, (Rathhaus) the Exchange, Bank, Armory, &c. It also has a City Library, a Commercial Library, a Gymnasium, Navigation School, a famous Orphan Asylum, &c. &c. In St. Michael's is to be seen the celebrated altarpiece executed by *Tischbein*, and representing the resurrection of our Lord, and the guard falling to the ground, overpowered by the refulgent lustre surrounding the rising Saviour. St. Peter's Church is crowded with the monuments, images and paintings of the olden time. The protestants of Europe do not entertain such an inveterate antipathy to paintings, &c. in their churches, as those of our own country; there is scarcely a church to be found, that is not decorated with some of the first specimens of the pencil or the chisel; and yet, protestant Christians here, are as perfectly free from every thing like supersititon and image-worship, as the most rigid and decided Scotch dissenter can possibly be.

Hamburg has produced many distinguished literary men, among others, it was the residence of the celebrated *Klopstock*. It is not un-

common to see mottos embossed or painted on the houses in Germany; that over the door of the dwelling, formerly occupied by Klopstock, is "Die Unsterblichkeit ist ein grosser Gedanke," *Immortality is a lofty, (a grand or august) idea*, and his statue, admirably executed, adorns the public reading room of the city. The immortal author of "*the Messiah*," whom Mad. Stael, did not scruple to call *le David du nouveau Testament*, was interred at Ottensen, in the suburbs of Altona, and his asnes co-mingling with those of his Meta, (Margareth) whom he loved so tenderly, and who in turn, was loved by her almost to distraction, are covered with a marble slab, shaded by a linntree; the simple and appropriate inscription is, "Saat von Gott gesaet dem Tag der Garben zu reifen," *Seed sown by God to ripen for the Harvest.*

To the King of Denmark and the Grand Duke of Baden, must be awarded the honor of having saved this distinguished writer from the *poetic death* of Cervantes, Milton, Buttler, and others, for, by pensions granted by them, he was preserved from starving. He was highly honoured in his death, as he had been while living. The immense concourse which assembled to pay him the last tribute of respect, moved in sad and silent procession, amidst the heavy tolling of all the bells and the solemn notes of muffled instrumental music, towards the adjoining city of Altona—more than one hundred carriages followed the corpse; all the literary productions of the illustrious deceased, together with a crown of laurel were laid on the costly coffin, mourning colours floated from the masts of the ships, ambassadors and foreign ministers participated in the melancholy ceremony; the magistracy and military of Altona, received the procession at the borders of their city, and a numerous assembly of maidens, robed in spotless white, strewed flowers over the grave, and chanted in strains, melodious and almost super-human, the inimitable ode, "IMMORTALITY!"

Having in spirit, followed Germania's *Milton* to the tomb, and seen him deposited at the side of his once affectionate and exquisitely tender and amiable *Meta*, who almost adored him while alive, I shall now take my leave of you, reserving for my next, what yet remains to be said of Hamburg. May the Author of life, who sanctifyed the grave by his own death, raise us all at his appointed hour, to a blissful and glorious *immortality!*

Affectionately, BENJAMIN KURTZ.

Evangelical Lutheran Synod, of South Carolina.

We have just received the minutes of our Synod, in the state of South Carolina, which held its sessions at Charleston, in November last. We

hasten to lay before our readers, such extracts as may be interesting, & several documents which accompany the minutes.

The Synod was opened on the 20th November, by the Rev. C. F. Bergman, who delivered a discourse, from 2 Cor. 4, 7. The officers were then elected for the ensuing year, viz:

Rev. John Bachman, *President.*
" C F. Bergman, *Secretary.*
" Godfrey Dreher, *Treasurer.*

Rev. G. Dreher preached at candle-light. Text—1 John, 3, 1.

A number of petitions from vacant churches were presented, and different Ministers appointed to visit them occasionally, until they can be supplied with Pastors. Five hundred and twenty-nine dollars were received from different churches for Missionary purposes. Two hundred dollars of this sum were received from our Lutheran sisters in Charleston. During the last Synodical year, there were baptized by ten of the Ministers present, 420 children and 48 adults, admitted to membership 199, and to the Lord's supper 2012, and 109 were buried.

The 2d Thursday in August is recommended to be set apart as a day of prayer and supplication, for the prosperity of our Zion and the more extensive diffusion of religion.

This Synod recommends the formation of societies in the respective churches within its jurisdiction, to afford facilities to young men, who may be desirous of preparing themselves for the Ministry. And, that Sunday Schools be generally organized, is earnestly urged.

On the 23d, the Rev. Mr. Mealy delivered a discourse from John 15, 13—after which the Lord's Supper was administered. On the 24th, the Synod, having disposed of all its business, adjourned to meet again at Savannah, Georgia, on the 20th of November next.

It is evident, that great harmony prevails among our brethren in South Carolina, and that great efforts are made to promote the cause of our Lord, whilst all appear much devoted to our beloved Zion.

The address delivered by the President of the Synod, and the report of one of their Missionaries, will, we feel assured, be read with much interest by every devoted disciple of Jesus, and we trust, excite those that have earthly possessions, and the cause of Christ at heart, to make every effort to bring more laborers into the wide and extensive field which is now open before us. No denomination calls louder for an increase of faithful Ministers, than the Lutheran.

ADDRESS,

delivered at the opening of the Synod, by

Rev. JOHN BACHMAN, President.

Dearly Beloved Brethren,

FAVORED by the smiles of Providence, we have again been enabled to

meet each other and to engage in the consideration of the important duties that are connected with the welfare of our venerable and beloved Church.

We have abundant cause of thankfulness that God has extended to us so many blessings, and, in particular, that his loving kindness is still continued towards the Church of our faith. That, amidst all our discouragements, there is rather an increase than a diminution in the number of our Ministers; that new laborers are coming into the vineyard; that new congregations are forming, and new churches erecting; that a few of the waste places of our Zion are beginning to be built up, and that the Father of all our mercies is daily opening the way for a continuance of our usefulness among our brethren of mankind. We solicit your kind attention, whilst we communicate to you such information as we possess, with regard to the state and wants of our Church in those portions of our common country, that are included within the bounds of our Synod.

Since we last assembled in Georgia, no event of a melancholy character to our Church, has occurred among us. Although two of our number, in consequence of age and infirmity, are prevented from meeting with us at this time, yet a kind Providence has still spared them and us to our people and our families.

Shortly after our last meeting, I complied with the request of the Synod, and wrote to the only congregation in our connexion where differences existed, requiring the interference of this body. They were also visited by the committee appointed by this Synod, and it affords me great pleasure to state, that our advice was received with respect and attention, and that harmony has again been restored. It cannot but be gratifying to every lover of order among us, to discover that thus far, every suggestion of this body has been carefully attended to, and every effort for the promotion of harmony among our congregations has met with correspondent sentiments and exertions by our people.

Communications from churches and individuals, petitions for ministers and missionary services, from congregations within the bounds of our Synod, and from Alabama, as well as the minutes of the proceedings of other Synods, as far as they have come to hand, will be laid before you. It is a subject of regret, that the different Synods of our church, in the United States, are not sufficiently acquainted with each others proceedings, and that much useful information is thus withheld from the members of our church. This has, no doubt, arisen from a want of information with regard to the officers of the different Synods, and their places of residence. The evil is now not as great as formerly, and has been in

some measure removed in consequence of the various publications, of a religious nature, circulated among us; and it is to be hoped, that by a proper attention on our part, in regularly transmitting our publications to all the officers, at least, of other Synods, we shall in future be able to receive early information of the state of our church, in every part of our wide extended country and in Europe.

The Rules by which our religious association is governed, evidently admit of improvement, and a report of a committee appointed to form a new Constitution, will be laid before you at this session. This is a subject of such great importance to our church, that we ought to give every article the most careful examination, before we adopt it, and it may be found advisable to take the whole subject into consideration at one meeting of the Synod, and adopt it at another.

The want of suitable books, in the English language, for the instruction of students in Theology, and also those of a devotional character, adapted to the use of our congregations, is felt to be a very serious evil. The recent translation of Storr & Flatt, by Professor Schmucker, of the Theological Seminary at Gettysburgh, will be of great service to our future students of Theology; and the various Catechisms published by different Synods and individuals; and an exposition of the doctrines of our church, by Dr. Lochman; and also a recent work on the same subject, by Dr. Hazelius, principal of the Hartwick Seminary, and a few other works of a devotional character will be of service to our laymen. Yet, it must be acknowledged, that whilst our church in Germany possesses the finest collection of Hymns, Prayers, and a variety of books calculated to improve the heart and the life, we are very deficient in works of the same character in the English language. A new spirit seems, however, to have been infused into our church in America, and we will soon be called upon to encourage the publication of new works, and the translation of books of celebrity from Germany, that it may, in some measure, remove the evil of which we complain, and which has so long retarded the increase of our church, in those neighborhoods where our people are only acquainted with the English language.

Another great disadvantage which our church labours under in the Southern states, is the deplorable want of Clergymen of our denomination. Our Clergy, in most places in the country, have a very laborious duty to discharge, and yet have so many congregations to attend, that they seldom have it in their power to perform service more than once a month in each church. There are also many destitute regions where the ministers of our church would be gladly received, and where they would be extensively useful, but we are still prevented for the want of Clergymen, from complying with their repeated and earnest solicitations.

To supply this lamentable deficiency, I recommend that the ministers of our church 'encourage such young men of talents and piety, as may be found in their congregations, who are disposed to engage in the study of Theology, and to prepare themselves, under the blessing of heaven, to engage in the work of the ministry.

It is to be lamented, that, whilst many of our brethren in the ministry of our denomination have to undergo fatigue and labor, almost beyond their strength, owing to the thinly scattered population and the distance of many of their churches from each other, they yet receive a very inadequate support. The minds of your ministers should be relieved as much as possible from that anxiety and depression, which almost invariably attend a state of dependence and pecuniary difficulty. This evil, it is hoped, will be gradually removed. Our people are becoming more intelligent; schools and seminaries of learning are springing up in various places; more value is placed upon an educated ministry than formerly, and, we trust, that the time is not far distant, when our people will be fully sensible of the importance of providing an adequate support for those who administer to them in holy things.

After the most extensive liberality of our congregations, however, it must be acknowledged, that a great portion of our state will long remain what may be called missionary ground. The pious missionary, prepares the way for the organization of churches, and the establishment of new congregations. In order to support these missionaries, it is necessary that funds be provided. In some of our Northern Synods, Missionary Societies have been formed in several congregations; and our people have discovered that whilst they are thus engaged in the spread of the Gospel, they have not only been instrumental in doing good to others, but they have found their congregations encouraged, enlarged and improved. Would it not be possible to establish Missionary Societies in many of our own congregations? The annual contributions might be rendered so moderate as not to be oppressive to the members. Many willing hands and hearts would undoubtedly be found to unite in contributing towards such a fund, which in the course of time, would enable us to send the Gospel to many destitute and desolate regions of our land. In the congregation of Charleston, a Male and Female Society have been formed for this purpose; the former has aided in the collegiate education of a young man now engaged in the study of Theology; and the latter has contributed Four Hundred and Eight Dollars to the Synod during the last two years for missionary purposes. Such societies formed in your congregations, might aid pious young men in pursuing their literary & Theological studies, & at the same time, be instrumental in preparing for our Southern vineyard, such laborers as are accustomed to our climate, habits and domestic institutions.

I regret to inform you that all our applications to other Synods, for missionary aid, in compliance with a resolution of this Synod, at our last session, have been attended with no success. The only missionary that we were enabled to send during a part of the year, was the Reverend Mr. Schwartz, from our own Synod, who will report to you the result of his labors, and the wide field of usefulness that is opened to the missionary cause in our church.

It is to be feared, that many of our congregations are not sufficiently alive to the cause of Sunday Schools, and that there are some, where this powerful engine in favor of the religion of the rising age is not employed. In congregations where there is no regular preaching on the Lord's day, Sunday Schools would be attended with this additional benefit, that it would in some measure supply the place of preaching; it would engage the hearts of parents, teachers and scholars, and, under the blessing of God, might be instrumental in bringing many to a sense of religion.

Another great instrument in advancing the cause of true religion, is the circulation of well written Tracts of a practical nature. Our church has heretofore, in many instances, united with other societies in the distribution of Tracts that were free from all sectarian sentiments. But in consequence of most religious denominations having formed societies of their own, and published and circulated Tracts which were more or less tinged with the peculiarities of their own faith, these Tracts are every day becoming less calculated for distribution among our own people, and the necessity of a general union among the members of our church in the United States, for the purpose of preparing, publishing and distributing Tracts, adapted to the exigencies of our church, becomes every day more apparent.

The two publications, the Lutheran Intelligencer, published in Maryland, and the Lutheran Magazine, published by members of the Synod of New-York, are both respectable publications of their kind. They serve to diffuse among our people a more general knowledge of our religion and its progress in the world, and are deserving of a more general encouragement and support. Another publication of a similar character in the German language is about to be published by a committee of clergymen of our church, attached to the Synod of West Pennsylvania, which from the character of the Editors, cannot fail to be useful to our German population. Many families in our congregations are in the habit of subscribing to some religious publication, they have it now in their power to encourage works of equal talents, in which, in addition to religious intelligence of a general character, they will find the doctrine of their own church more fully explained, and be enabled

to ascertain more correctly the progress of their religion in various quarters of the world.

The Theological Seminaries of Hartwick and Gettysburgh, are rising in importance, and increasing in respectability and usefulness, from year to year. The former has recently added an additional Professor, and the latter has the prospect of doing the same, and in both institutions the number of students is increasing. In the former seminary, a young gentleman from this city is receiving an education, and has already partially engaged in the ministry; and one of our candidates is about to repair to the latter institution for the completion of his Theological education.

An Institution of a similar character is much wanted in our Southern country. It is to be feared that we will never be supplied with a suitable number of clergymen till we afford them the facilities of an education nearer home. Whilst, however, such an institution is very desirable, and will, we hope, ultimately be established on a permanent footing in the Southern States, I need not remind you, that in such an important undertaking, we ought to go hand in hand with our congregations, who will afford us the most efficient support, and whose sanction and cooperation we ought to obtain. Let us make this subject the object of our reflection, our reading and our prayers.

It affords me great pleasure to inform you, that a Delegate from our sister Synod of North Carolina, is present with us, and we earnestly hope that the reciprocal feelings by which all our intercourse with that Synod has been characterized, may ever continue.

And now, brethren, it becomes my duty to thank you for your indulgence towards me in the imperfect manner in which I have been enabled to discharge the duties of the office with which you have intrusted me. And I pray that the God of Peace may preside over all our deliberations—that he may bless our present meeting to the good of many souls, and that his mercy and loving kindness may continue with us forever, through Jesus Christ our Lord. *Amen.*

REPORT,
of the Missionary Tour of the Rev. J. G. Schwartz.

In accordance with an engagement entered into with "the Committee on Missions," appointed at the last session of the Synod, I commenced my missionary services on the 11th of February last. I first visited a few Lutherans, east of Broad River, in the upper part of Richland District, who occasionally hear preaching from the Rev. Mr, Dreher. The people of this neighborhood are principally descendants of members of our church. I next visited Winnsborough, but in consequence

of incessant rains ha no opportunity of preaching. This is a considerable village, in which there are three churches ; too much division, however, exists among its inhabitants on the subject of religion, to enable them to give to the ministry that support which its respectability demands. An occasional visit from one or the other of our Ministers might be the means of laying the ground-work for future usefulness. From this I passed over into Newberry, and preached twice in Mount Pleasant church, owned in part by Lutherans. There is here a very fine congregation, and the people appear favorably disposed towards our church. A neat and commodious building was about to be erected for the exclusive use of Mr, Scheck. He can preach there, however, but once a month. I next preached in the Court-House of Newberry, to a very respectable assemblage. A talented Clergyman of our church might succeed in doing much in this place towards the cause of religion. From this I proceeded to Union District, and preached in a Methodist Church, in the fork of Tyger and Ennorce Rivers. There are, in this neighborhood, many persons who are members of no church, but expressed a desire that I should re-visit them ; several individuals of influence would be disposed to give their assistance in erecting a Lutheran Church, provided they could be supplied with regular preaching. I next preached on Cane Creek, about seven miles below Unionville ; a respectable number of persons attended, and an aged member rose and thanked me, at the same time inviting me to preach at night at the house of an unfortunate cripple, To this I consented ; as also to preach in the church the next day, which was Sunday. At night, a goodly number were together; but on the ensuing day I could not reach the church, in consequence of the rise of water in an intermediate creek during the night. Those who were on the same side of the creek with myself assembled at the house where I abode, and I preached ; the others were so much disappointed, that I was induced to promise to return in two weeks and preach in the church, On Monday night, I preached again at the house of the cripple to a crowded and an attentive audience ; never have I witnessed more seriousness and solemnity than at this time pervaded this listening people. I felt myself happy in having the power and the liberty of preaching unto to them, and I have abundant reasons to believe. that my preaching in their midst, was blessed. At Union Court-House, where I next attended, there is no preaching but what chance bestows. The people, however, evinced a warm desire to enjoy the benefits of a regular ministry. From this, I passed into Spartanburg, and preached at the residence of a member of our church ; the house was full, and the people remarkably attentive. Some of the Lutherans here have attached themselves

to other denominations, in consequence of the absence of their own. On Sunday, agreeably to previous invitations, I officiated in a Presbyterian Church, within twelve miles of the village. I next preached about six miles beyond the village, in the morning, at a Methodist Meeting-House, and in the evening at the residence of a gentleman who had been brought up to the Lutheran Church. He informed me of several families, who from similar circumstances with himself, had connected themselves with other societies. I next preached at Spartanburg Court-House, where also there is a great call for regular preaching. The day after, I preached at the house of a Lutheran family below the village, and then returned to meet my appointment on Cane Creek. I preached on Saturday night, at the house of a member, and on Sunday morning, at the church, to a large auditory, At night, I preached again at the house of the disabled person already adverted to. There are in this section, whole families who have been brought up to the Lutheran Faith; these are, generally, in humble circumstances. There appeared to be many truly pious persons especially in this neighborhood, from the amiable and charitable spirit displayed. They could not express their gratitude sufficiently for my services; I was amply repaid by their kindness. They pressed me to remain among them, and assured me, that a pious minister of our church should be well received. I had broken among these people the bread of life—I had directed them to the blessings and consolations of the gospel—I was now to leave them, my prayers were left with them. From this, I passed through Laurens, and preached at Laurensville, thence I proceeded to Cambridge and thence to Edgefield. The village itself is large, contains a church, and is eminent for the respectability and intelligence of its society. It would be highly advisable that a minister of our church visit this place occasionally. The congregation to which I preached, was numerous and attentive. From this, I advanced towards Augusta, and heard of a settlement of Germans on the way, but could get no directions thither. On Sunday, I preached at Augusta, in the Presbyterian Church. This place contains a population capable of supporting 2 or 3 more churches than it now possesses. It is an inland town of great business and of considerable prosperity—All christians there would hail the arrival of another man of God, and the establishment of another church, to guide and direct the religious opinions of the people to cherish and cultivate among the inhabitants the graces of the Christian character, and to oppose the march of moral evil, and the beginnings of moral degradation. Hamburg is situated immediately opposite, on the S. C. side of the Savannah river, Here, there is no regular preaching, hence, those who are anxious to attend the services

of the sanctuary, pass over on the Sabbath into Augusta; as there was no public place for worship, I preached at a private house to a small but attentive audience. From this, I returned to Edgefield, and passed on through the lower part of this District into Barnwell. There are Lutherans to be found on the waters of the South Edisto, and, in part bordering on Lexington, some of these have the occasional services of Mr. Scheck, and to some I sent an appointment, which, however, I was prevented from fulfilling, by a subsequent accident. I passed through Barnwell to the Salt-Ketchers,, and there preached in both of the Lutheran Churches—This constituted my second visit. They are a destitute people; their situation is so remote from any of our churches, that no minister can well take them under his charge; and, of themselves, they are unable to support a preacher; they have made contributions, however, for the purpose of remunerating, as far as they can, those who have rendered them spiritual assistance. From this I returned to Lexington, and preached in a church of Mr. Dreher's on Broad River, which receives the word but once in five weeks. I next preached at Plattsprings, to a small congregation, who seldom enjoy this privilege in their immediate neighborhood. On Good Friday, I preached at the Sandy-Run Church; this place is common as a house of worship to Lutherans, Baptists and Methodists. Rev. Mr. Wingard has the care of the Lutherans, and ministers to them once a month. On my way to Charleston, I attended service on the Sabbath, in a Methodist Church, and by request, delivered a sermon.

In addition to what is here stated of my services, performed according to engagement, I would also mention, that I subsequently passed through Chester, York, Lancaster, Chesterfield, Darlington, Sumpter and Orangeburg and preached whereever I had an opportunity. From all that has come to my knowledge, I have no hesitasion in saying, that twelve or fourteen Lutheran Ministers could find abundant employment in this State. The condition of the people generally as far as religion and the ministration of the word is concerned is truly deplorable. During my stay at Edgefield, a member of the Bible Society of that place informed me, that a missionary had been sent through that district for the purpose of ascertaining the extent of the want of Bibles among the inhabitants—at the time he conversed with me, this missionary had visited 210 families, without distinction, and found of these, seventy odd destitute of the Scriptures: Infidelity, in various shapes, is spreading to an alarming extent; vices of a most degrading character are openly practised; gambling and drunkenness are ruining the bodies and souls of hundreds, who otherwise might do honour to society. There is ground for pious and talented ministers of the various

Protestant denominations to unite their combined exertion, in staying the progress of immorality and vice, and in lifting up the banner of a religion, at whose appearance the blackened shades of sin must be dispelled, and the horrid features of infidelity be made disgusting to enlightened man. In consequence of my acquaintance throughout the country I was well received whereever I went, and frequently requested to remain longer and settle. In some of the places I have visited, the doctrines of our church were either entirely misunderstood, or egregiously misrepresented, Descendants of Germans are to be found in almost every part of the country, and here I might deplore that prejudice which has so fatally operated, and in some places does still operate upon the minds of those who continue to minister to their people in the German Language. I know it has been in part a matter of necessity; but had those who removed from Germany to this country, endeavoured to introduce the language of their adopted country, our church might now in all probability, nearly be equal to the united churches of other denominations. Its doctrines are as pure as any—it is filled with the mild and amiable spirit which the Bible breathes—it is peculiarly distinguished by its charity and liberality, and wanted only to be understood to be accepted. This should be a lesson to all who are yet in the habit of adhering to the language of their fathers, to teach them at once and gradually to give it up. We are surrounded by persons who understand us not, and, therefore we cannot expect our doctrines to spread, if we speak in an unknown tongue. I say again, that our country is deplorably destitute, as regards the spiritual condition of the people, that twelve, or more additional ministers could find immediate employment. There are, in all the places that I have visited, respectable and educated persons who desire a respectable and talented ministry; these persons are not professors of religion, yet on them, in a great measure, depends the support of a ministry and they wish to have a place of devotion, whither they may repair; say it is only to pass an idle hour, to meet their friends and acquaintance, or to hear a well composed sermon. This at least, will give others an opportunity of attending, and thus a faithful minister may draw together a good congregation, and turn many from the ways of sin to the paths of rectitude and virtue. The Christian Minister should be fully prepared and armed for the contest; he should be able to draw on a good education for means to combat the opinions and arguments of the infidel; he must carry with him evidences of the authority of the commission, by which he proclaims pardon to the contrite, but condemnation to the impenitent. It is the want of

all this that has hardened the hearts of many. People are prejudiced against a minister, when they look upon their own attainments as far above his—we must get around these prejudices—we must first use the influence of man to get men to hear us. When "Paul has planted. and Appolos watered," then "God will give the increase." But how shall men believe in him of whom they hear not? True, the doctrines of our church are scarcely known, but we believe them to be essentially the same with those of all other Christians, and its shades of difference, that it follows the spirit and temper of the Gospel. As this is the case, and as those who are destitute call for ministers, let us do our part, let us send our missionaries. Let us raise the standard of the Cross, even though it be in the wilderness and in the desert. Then shall our church be benefitted. All Christians will look upon our exertions with a favorable eye; their prayers will follow us. The Zion of the Lord shall send forth songs of joy and rejoicing; and Jehovah, who is alway ready to prosper every good work, will bless us with his choicest blessings.

JOHN G. SCHWARTZ.

God moves in a mysterious way.

The dispensations of Providence by which different persons are brought to act upon and influence each other, deserve to be attentively considered, to get acquainted with the various ways by which divine Goodness unceasingly follows the sinner in order to reclaim him. Thro' the vivifying influence of Grace, events the most simple and trifling in appearance, are often found to give that direction to the soul which decides its fate for eternity. The fervour of a heart, in which it resides; of a tongue on which it glows, becomes a heavenly voice, able to call an immortal soul into immortal life. Therefore, dear Christian brother or sister, do not despise the day of small things; be faithful over little—employ well the single talent, and more will be entrusted to thee; and thou wilt become a blessing to many. These encouraging reflections are produced by the following facts, communicated at the last anniversary of the London Tract Society, by an eminent clergyman:—

The Rev. John Clayton related—Several years ago, on a rough winter's evening, during a severe snow storm, a poor woman with her children, stopped in a small village in Essex, before a barn door, just as the farmer's boy was going to shut it up. She begged him to ask his master's permission that she and her children might be allowed to spend the night in it. He did so, and the master not only consented, but ordered the

boy to spread out a bundle of straw, for the greater comfort of the poor travellers. The woman was extremely grateful, and in the fulness of these feelings, she asked the boy if he would like to hear a song. The lad, probably in the expectation of some merry ditty, replied in the affirmative, when the woman with her five children at once began a sweet and touching hymn of praise. Perceiving him to listen with great attention, she asked him as soon as she was done, "whether he ever prayed to God, to thank him for all the mercies he received?" "and," she added, "that as she was just going to perform her evening devotions, he was welcome to stay and join her in it." And now she poured forth her fervent thanks to God, for the benefit she had received—and implored his further protection and blessing, not only for her and her's, but likewise for the lad who was present. He retired to bed, but not to sleep; because the impression of what he had seen and heard was too powerful on his mind. It engaged his attention during the whole night, and early in the morning he arose with the intention to seek the woman, and have some further conversation with her. But she and her children had already left the barn. But, from this moment he became a different character.

This incident only became known on the youth's making application for admission to a Christian community, of which he continues to this day, by the excellence of his conduct, a most respected and worthy member.

A CHRISTIAN.

Officers & Managers of the Young Men's Missionary

and Education Society of the Lutheran Church, Frederick, organized during the last month.

President—*George Englebrecht.*
Secretary—*A. P. Beatty.*
Treasurer—*A. F. Ebert.*

Managers—Thomas Bayer, Henry Kessler, William Hart, Joseph Wademan, Charles McMullin, John Simmons, Daniel Jenkins, John Shaw, Michael Haller, Jacob Gardner, Samuel Haller, William Kauffman.

The Editor is desirous of obtaining the names of all our members, who preside over Missionary and Education Societies, that may be established within our Zion, in order that he may record them in the Intelligencer. He hopes that during this year, our churches will generally be

blest with institutions, that have for their object the extension of the Redeemer's Kingdom. Let our Ministers but propose, and they will be seconded, if not by their old, certainly by their young members.

Second Professorship.

The Editor has the pleasure of adding his friend and relative, George Warner, Esq. of Baltimore, to the list of those who will pay one hundred dollars, to raise the sum requisite to establish a second Professorship in the Seminary at Gettysburg.

Festival Days.

The Lutheran Church considers it expedient and profitable to celebrate such days, as were signalized by the glorious and important events, which proclaim the celestial mission of Jesus Christ, and the Divine authority of his religion, viz:—

Christmas, Good Friday, Easter, Ascension Day, Whit-Sunday and New-Year's Day.

In many of our churches, confirmation is administered on Good-Friday, and the Sacrament of the Lord's Supper on Easter. The month of April then, is this year, an important period since all our members are under obligations, to celebrate the anniversaries of the death and resurrection of Jesus Christ. May many hearts be broken by meditations upon the sufferings and death of Jesus, who died that we might live; the just for the unjust! May many broken and contrite hearts experience the risen Jesus, who is God, Jehovah, as their wisdom, righteousness, sanctification and redemption.

Miscellaneous.

The Priest Confuted.

"An Observantine monk, preaching one day at Imolu, told the people that it behoved them to purchase heaven by their works. A boy who was present, exclaimed, 'that's blasphemy! for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy!' A dispute of considerable length ensued between

the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favorable reception which the audience gave them, 'Get you gone, you young rascal!' exclaimed the monk, 'you are but just come from your cradle, and will you take it upon you to judge of sacred things, which the most learned cannot explain?' 'Did you never read those words—'Out of the mouth of babes and sucklings God perfects praise?' rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison."

[M'Crie's Reformation in Italy.

Papal Superstitions.

The Christian Observer gives the following table of supposed dates of the introduction of the leading papal superstitions:

	A. D.
Holy Water introduced	120
Penance	137
Monkery	328
Mass in Latin	394
Extreme Unction	550
Purgatory	593
Invocation of the Virgin and Saints	593
Papal Uusurpation	607
Kissing of the Pope's Toe	709
Image Worship	715
Canonization	993
Baptism of Bells	1000
Transubstantiation	1000
Celibacy of the Priesthood	1015
Indulgences	1190
Dispensations	1200
Inquisition	1204
Auricular Confession	1215
Elevation of the Host	1222

Portuguese Miracle.

A short time since, the priests found or pretended to have found an image, dug up from the earth, and proclaimed it to be the effigy of an eminent saint; it was accordingly set up in one of the churches, where crowds of devotees assembled to offer their adorations. To his saintship was also referred the decision of the disputed point, who was the legitimate monarch of Portugal? The officiating priest put the ques-

tion, in an audible voice, "Is Don Pedro the lawful sovereign of these realms?" The saint shook his head in a negative indication. "Is Don Miguel the sovereign?" The image nodded assent. This was repeated on various occasions to increased congregations, and was considered by the multitude as an astonishing miracle. At one time in the presence of our informant, the first inquiry had been repeated as usual; to the second no answer was returned; upon which the priest several times repeated the question, and at length assumed great vehemence of manner, when a boy popped his head from behind the curtain, and exclaimed, "It is not my fault, sir, THE STRING IS BROKEN!———[Ch. Sen.

Truth.—An Anecdote.

Hegiage was a distinguished Arabian warrior, but ferocious and cruel. Among a number of prisoners whom he had condemned to death, there was one, who, having obtained a moment's audience, said, "You ought, sir, to pardon me, because, one day when Abdarrahman was cursing you, I represented to him that he was wrong, and ever since that time I lost his friendship." Hegiage asked if he had any witness of his having done this; and the soldier mentioned another prisoner, who was likewise about to suffer death. The prisoners was called and interrogated, and having confirmed the fact, Hegiage granted the first his pardon. He then asked the witness if *he* had likewise taken his part against Abdarraham; but he, still respecting truth, answered "no; he did not consider it his duty so to do." Hegiage, notwithstanding his ferocity, was struck with the prisoner's greatness of soul. "Well," said he, after a moment's pause, "suppose I were to grant you life and liberty, should you still be my enemy?"—"No," said the prisoner.—"That is enough," said Hegiage "your bare word is sufficient; you have given undoubted proof of your love for truth. Go, preserve the life which is less dear to you than honor and sincerity; your liberty is the just reward of your virtue."

Children encouraging a Martyr.

When John Lawrence, the martyr, was burned at Colchester, for long suffering and hard treatment, his legs were so sore and enfeebled, that the Romanists were obliged to carry him to the stake in a chair.

While he was sitting in the chair, a number of young children came round the fire, repeating, "Lord, keep thy promise, and strengthen thy servant!" Out of the mouths of babes and sucklings God hath ordained praise; and, as Fox observes, "It is no small manifestation of the glory of God, which wrought this in the hearts of these little ones: and a

cause for so much commendation to their parents, who thus brought them up in the knowledge of God and his truth."

[*Lon. Children's Companion.*

Murder of a Baptist Minister in the State of Georgia.

The Columbian Star of Feb. 21, contains a letter dated, Covington, Newton Co. Georgia, Jan. 31, 1829, giving an account of the murder of Francis Flourney, a Baptist Preacher in Georgia. He was murdered on the highway. It is not stated whether the motive of the murder was the love of money, or enmity to the gospel, or personal malice. The murderer has suffered the penalty of the law. The deceased was about 57 years of age, and has been a preacher 27 years. "He was a man of very extensive information—and whose counsel had been very much sought. As a disciple of the Lord, he exhibited much meekness and forbearance. When he was reviled, he reviled not again: when persecuted, he threatened not. As a father, he was kind and affectionate; as a master, indulgent and compassionate.

Cold Comfort for Duellists.

It appears from a report in the Journal of Commerce, that on Saturday afternoon a rendezvous was appointed on the Jersey shore, between two young men wearing the United States naval buttons. One of the parties with his friend reached the ground at an early hour, but finding it particularly cold, they got tired of waiting. In the meantime the other party and his friend had been arrested on the wharf on this side, while waiting for the boat which was to paddle them over the ice. Warants having been made out, the expectants on the other side were arrested immediately on their return. Five persons were held to bail to answer at the next session, in the sum of $1000 each.

[*N. Y. Chronicle of the Times.*

A lad in a school at Philadelphia, killed one of his schoolmates, by throwing a pair of dividers at him, which perforated the temple and entered the brain. Some of the papers say that it was in a fit of anger; others that it was in play.

Methodists.

The present year, 1829, will form the centenary of Methodism. In 1729, this sect first commenced at Oxford, under the Rev. J. Wesley.